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HORÆ LITURGICÆ:

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I.

LITURGICAL DISCREPANCY;

ITS EXTENT, EVIL, AND REMEDY;

IN TWO LETTERS TO THE CLERGY OF HIS DIOCESE:

II.

LITURGICAL HARMONY;

ITS OBLIGATIONS, MEANS, AND SECURITY AGAINST ERROR;
WHETHER POPISH OR PURITANICAL;

IN A CHARGE TO CANDIDATES FOR HOLY ORDERS:

BY

THE RIGHT REVEREND RICHARD MANT, D.D.
LORD BISHOP OF DOWN AND CONNOR,
AND DROMORE.

LIBRARY

"Let all things be done among you," saith St. Paul, "in a seemly and due order."—*Book of Common Prayer.* "Of Ceremonies."

Πάντα εὐσχημόνως καὶ κατα τάξιν γινέσθω.—1 Cor. xiv. 40.

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To the Most Reverend and Right Reverend

THE SPIRITUAL RULERS AND GUARDIANS

OF THE UNITED CHURCH OF ENGLAND AND IRELAND,

This humble effort to promote
Parochial and Diocesan edification,
Is, with earnest prayer for their prosperity,
Inscribed by one of their Brethren:
Who, with all becoming respect and deference,
Makes bold to record his conviction,
That the appointed pathway
To God's Blessing on the Church
Is through the religious unity of her children;
And that such unity cannot be attained
Without obedience to the Church's
Authority and Decrees.

TO THE READER.

DIFFERENT Clergymen of my diocese, having felt uncertainty about some particulars in our celebration of publick worship, have recently followed the instructions of the Church, and referred their questions to their Diocesan. For, in her Preface "Concerning the Service of the Church," her ministers and people are instructed, "Forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversely take any thing, shall alway resort to the Bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book."

These references have revived my attention to a subject which occupied it some months ago, when I committed to paper my thoughts on the

prevailing Liturgical Discrepancy in the Church; on its concomitant evils; and, if God will give us his blessing, on its remedy. Having now again re-considered the subject, I am more and more convinced of its great and general importance: and not remembering to have seen it put forward exactly under the aspects, under which it has offered itself to my contemplation, I venture to submit to the Reader the following sentiments, as my humble offering of duty to the Church, and with the earnest hope of contributing, under the divine blessing, to the furtherance of uniformity in her worship.

Such is the purport of the following letters, wherein will be found a considerable number of liturgical discrepancies; some of comparatively minor importance, considered abstractedly, but of great general and collective moment, as exemplifying a serious evil.

To the letters I have added a Charge to candidates for holy orders; presenting the subject under such views as are suggested by the prefatory contents of our Common Prayer Book.

DUBLIN,
Advent, 1844.

NOTE.

The whole of this Book was printed, before the Author was aware of the Archbishop of Canterbury's Letter to the Clergy and Laity of his Province. Still it would not have been published, if the Author had supposed that the slightest want of respect would seem to be thereby shown to his Grace; or if he had been led, on due inquiry, to think that it would incur his Grace's disapprobation, or interfere with the laudable and benevolent objects of his Grace's provincial letter.

The fact indeed is, that the present work takes but little notice of the topics of recent controversy; and then only as examples, in common with others, of the general subject.

With reference, however, to one particular topic, and in order to remove a possible stumbling-block, he would here observe, that, although he can discover no authority for the use of a black gown in the pulpit, as noticed in page 57, and therefore cannot approve of it; yet he refrains now, as heretofore, from pressing his exceptions against it, where a Clergyman, for peace' sake, is disposed, and judges himself warranted, to adopt it. A similar remark applies to the use of a Collect before the Sermon, noticed in page 58.

Dublin,
Feb. 5, 1845.

I.

LITURGICAL DISCREPANCY:

ITS EXTENT, EVIL, AND REMEDY:

IN TWO LETTERS

TO

THE CLERGY OF DOWN AND CONNOR, AND DROMORE.

Πάντα δοκιμάζετε· τὸ καλὸν κατέχετε. Τὸ αὐτὸ φρονεῖτε.
1 Thess. v. 21. 2 Cor. v. 11.

LETTER I.

REV. AND DEAR SIR,

Pastoral communications from myself to those, to whom by God's will I have been placed in the relation wherein I stand to you and your diocesan brethren, have always appeared to me to form an integral and important part of my duty. You have accordingly, I trust, found me at all times willing to receive from you inquiries, whether personally or by letters, on matters affecting your own parochial engagements individually, and to answer them as my information and judgment have enabled me. On matters of general concern opportunities have been taken for acquainting you with my views at the periodical visitation: and for an occasion of that sort I should probably reserve the subject of the present communication, if it did not embrace various particulars of detail, which seem not well suited to a charge from the episcopal chair. The present form, therefore, of a pastoral letter has been chosen for bringing before you the following sentiments, to which I solicit your serious and conscientious deliberation: for I have been long and strongly persuaded, and, the

more I reflect, the more is my persuasion strengthened, that an observance of what is now about to be recommended would sensibly and greatly improve the good order, harmony, edification, and honourable character, of our diocese; at the same time it would remove from amongst us a pretext often made in justification of their schism by those who separate themselves from the Church; and, so far as the well-being of a body may be implicated in the condition of a member, it would advance the good estate of the Church in general to the glory and praise of God.

The cause of my letter is the fact, which, important as it is, is not commonly estimated as it deserves; namely, the discrepancy which is apt to prevail among the clergy in their celebration of divine service. The fact I assume to be indisputable. It is my present purpose, with God's blessing, to draw your thoughts to a just appreciation of it. And, in order thereto, first to exemplify it by going progressively, but as succinctly as may be, through the Morning Service, as celebrated in our parish churches: secondly, to exhibit the character and consequences of the discrepancy: and thirdly, to propose a remedy, if a remedy shall have appeared desirable.

I. I purpose to lay before you examples of the discrepancy in question; not expressing an opi-

nion, or making a comment, on the several cases, but merely specifying them as instances of the fact.

1. In some churches the Morning Prayer is introduced by the minister "reading one or more of the sentences of the Scriptures," selected for that purpose; in others, these sentences are preceded by a psalm or a hymn; and in others, again, they are not read by the minister, but chanted by the people.

2. In "saying that which is written after the said sentences," as in other parts of the service, some ministers *read:* others use a modulation of voice, called *intoning,* approaching to singing or chanting.

3. The "General Confession" is "said after the minister" in different ways; some congregations following him immediately through each successive clause, others taking up each clause and repeating it apart from him.

4. At the end of the "General Confession," some ministers pronounce the "Amen:" others suppress it.

5. When the officiating Minister is a deacon, a priest, being present, sometimes reads the "Absolution:" sometimes it is omitted altogether. If a priest be not present, the deacon sometimes passes at once, from the "Confession" to "the Lord's Prayer:" sometimes inserts a Collect.

6. At the end of "the Lord's Prayer," as at the end of the General Confession, ministers differ about the "Amen."

7. In the doxology that follows, the Priest sometimes says the first verse, and is answered by the people: sometimes the Priest is silent, and leaves the two verses to be sung by the people.

8. In the doxology also here, and on other occasions of its occurrence, as likewise in the psalms and hymns, in the suffrages after the creed, and in the Litany, and in other parts of the service, the responses are made, and the creeds likewise said, in some churches by the parish clerk only, sometimes by the Charity School children together with the Clerk, sometimes by the whole congregation.

9. At the end of the invitatory Psalm, "Venite, exultemus Domino," as at the end of each Psalm in the ordinary course, which consists of an uneven number of verses, some ministers repeat the first verse of the Hymn of Glory, and leave the answer to the People: others allow the People to repeat the first verse, and themselves return the answer.

10. When a psalm consists of an uneven number of verses, some ministers, after the Hymn of Glory, proceed by reading themselves the first verse of the next psalm: others leave it to the people.

11. Before reading the Psalms, some clergymen announce the day of the month, and the number of the first psalm for the day: others read without such announcement. In the manner of giving out the psalm also there is some discrepancy. Some say such a day of the month, morning [or evening] prayer, such a psalm. Some say such a morning [or evening] of the month, such a psalm. Others give the number of the psalm only, without naming the day of the month.

12. In reading the psalms, some clergymen regulate their pauses by the colon, which occurs near the middle of each verse: others are inattentive to this sign, and are guided, as is the case with their congregations also, solely by their opinion of the signification of the words.

13. In proceeding to the Lessons I observe, that, on the concurrence of the Lord's day with a Saint's day, some ministers prefer the First Lesson appointed for the former, others that for the latter: and that on a Saint's day, where there is no such concurrence, the First Lesson being appointed from the Apocrypha, some ministers read it, as of course, others substitute a canonical chapter: whilst of those who read it, some announce it in the common phrase, others as a chapter of an Apocryphal book.

14. Before every lesson, whether the First or

the Second, some ministers say, "Here beginneth such a chapter, or verse of such a chapter, of such a Book;" others vary the announcement by some such words as these, "The first lesson, or the second lesson, appointed for this morning's service, is such a chapter of such a book."

15. At the conclusion of every lesson, again, whilst one minister says, "Here endeth the First, or the Second Lesson," another for the word "here" substitutes "thus."

16. Immediately after the second lesson, some ministers proceed to the ministration of Baptism, publickly in the church, having previously appointed the sponsors to be ready at the Font with the children. Others minister baptism at other times: as, for instance, after the service, when the congregation is departed; or, it may be, using the publick office in a private room. And it may be well to notice here with respect to the Evening service, that Catechising, whilst observed by some, is very generally neglected after the second Lesson, and introduced, if at all into the church, at some other time.

17. In order to the Ministration of Baptism, some ministers require godfathers and godmothers to answer for the children: others require them not.

18. Some require for sponsors persons who are not parents of the children, and who have commu-

nicated in the holy sacrament of the Lord's supper: others are contented with parents and non-communicants. Also, some baptize at the font: others at the Communion Table, or elsewhere, out of a moveable common household basin; or, as I have heard, out of a glass tumbler.

19. In the Form of ministration of holy Baptism, some use the prescribed office, intire and unaltered: others deviate from it by omissions or modifications of the Church's language.

20. In the act of baptizing, some minister the sacrament by dipping the child, or pouring water over it, or sprinkling it with water, once only: others by trine immersion, dipping it, or sprinkling it, or pouring water on it, on mention of each Person of the Holy Trinity.

21. All ministers probably sign the forehead of the baptized with the sign of the Cross: but whereas some limit this emblem, as the Church does, to those who are thus received into the congregation of Christ's flock, others adopt the emblem, and apply it to themselves, on different occasions during divine service. But of this practice I am not aware as existing in the Irish Church.

22. After the first Lesson, some clergymen confine themselves exclusively to the *Te Deum;* and after the second Lesson to the *Jubilate,* or the

100th Psalm. Instead of the *Te Deum*, others occasionally use the Canticle, called *Benedicite;* and frequently choose the *Benedictus* in preference to the *Jubilate.*

23. For the "Confession of our Christian faith," at this period of the service, instead of the customary "Apostles' Creed," some ministers, on certain appointed days, read "the Creed of St. Athanasius." Others abstain altogether from reading the latter.

24. In the reading of this creed, some ministers adopt the practice, usual in reading the other psalms, of alternate recitation with their people. Others read it throughout followed by their people, after the manner of recitation used in the Apostles' creed. Others read it like one of the lessons, the people not following.

25. Passing to the Prayers, in "the first collect of the day," the practices of clergymen vary from each other on occasions of a Sunday coinciding with a Saint's day. Some on such occasions read one collect only, with a preference of this or that, according to their respective judgments: others read both the collects.

26. Some give out the Collect before reading it, saying, "The Collect for such a Sunday:" others read the Collect in common course, without announcing it.

27. After the third Collect, in some churches, the minister suspends the prayers for the introduction of a psalm; "In quires and places where they sing, here followeth the Anthem:" in others he proceeds without interruption to the "Litany."

28. In the commencement of the "Litany," occurs a discrepancy similar to that noticed in the "General Confession," as to the combined, or distinct, invocation of the Godhead by the minister and the congregation.

29. In the Litany, when any person is to be prayed for, some clergymen introduce the words "especially him or her, for whom our prayers are desired:" others confine themselves to announcing at the beginning of the Litany, that the prayers of the congregation are desired for such and such persons.

30. In the course of the Litany, twice occur the hortatory words, "Let us pray:" these words are pronounced by some clergymen, and omitted by others.

31. Amongst the occasional prayers which follow, is one intitled, "In the Ember weeks, to be said every day for those that are to be admitted into Holy Orders." Some ministers are careful to read this or the alternative prayer at the canonical seasons: others are apt to neglect it. With respect to the former class also there is a difference

as to reading it every day in the Ember week, or every Ember day, the Wednesday, namely, the Friday, and Saturday. Some also read it on the Sunday of the ordination.

32. The "Prayer for the High Court of Parliament," is "to be read during their Session." Some ministers accordingly read it from the opening of the Session to the prorogation: others disuse it during a recess or long adjournment.

33. At about this period of the service, some ministers introduce "the Churching of Women:" either before "the General Thanksgiving," during which they make particular allusion thereto; or after "the General Thanksgiving;" or after "the Order of Morning or Evening Prayer;" or after the second Lesson; or on Sundays immediately before the Sermon; or at some other convenient pause, as they judge most proper. Some read the Churching service from the reading pew; others at the communion table; others church them at home!

We are thus arrived at the end of the Litany, after which, in places where they sing, singing is usually introduced. The mode of conducting it presents us with two or three notes of discrepancy.

34. Some ministers confine it to the authorized versions of the psalms, and to hymns appended by authority to those versions: others make use of unauthorized versions and hymns.

35. In the announcement of what is to be sung, some ministers "proclaim" it themselves: others employ the parish clerk or other delegate.

36. In the form of announcement, reference is sometimes made only to the psalm and verses to be sung, and perhaps to the page of a particular selection: in other cases the congregation is exhorted to "sing to the praise and glory of God," and reminded that in so singing it behoves them to "stand up."

37. Some ministers always terminate the singing with the doxology: others only occasionally, if at all.

We proceed to the Order for the Holy Communion, at the commencement of which a discrepancy occurs.

38. Some clergymen read the Lord's Prayer here kneeling, others standing; some turning towards the people, others turning to the Lord's table.

39. In some congregations the people repeat the Lord's Prayer with the priest; in others they are silent, adding only the "Amen" to his repetition of it.

40. On the rehearsing of the ten commandments, the "people's prayer for mercy and grace," at the end of each, is sometimes uttered in the common tone of prayer, and sometimes chanted or sung, in the manner of a cathedral service.

41. After the commandments, the priest in some congregations, standing as before the delivery of them, directs his face towards the Lord's table; in others he remains with his face turned to the people; whilst saying one of the Collects for the King or Queen, as well as the Collect for the day: in some places, instead of standing, he kneels.

42. In fixing on the Collect for the day, where a Sunday and a Saint's day coincide, the same discrepancy is apt to prevail as at the first Collect for Morning Prayer. But at certain seasons another discrepancy arises: for whereas in Advent some ministers repeat the collect for the first Sunday with the other collects, and in Lent the Collect for the first day of Lent, and during the Christmas Holydays the Collect of our Lord's Nativity, after the collect appointed for the day, this repetition is not made by others, on the recurrence of the first Collect at the Communion.

43. On the concurrence of a Saint's day with a Sunday, whilst some read both collects, as before noticed, others read one only, varying however as to the choice of that one, and carrying the same variety into their respective preference of the Epistle and Gospel for the day.

44. In the introduction of the services of the supernumerary Epiphany Sundays, when necessary before Advent, much discrepancy exists as to the choice of those which had been omitted.

45. After the collect the Priest is to "read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written," &c. Some clergymen use the term "The Epistle," when the extract is made from one of the Apostolical Epistles, and the other term "The portion of Scripture," &c., when the extract is made from some other book of holy writ: others use the phrase, "The portion of Scripture," indiscriminately, whencesoever the extract be taken.

46. In specifying the chapter, some clergymen say, "The Epistle is written in such a chapter of *that* to the Romans," or as the case may be: and so of the gospel, "The holy Gospel is written in such a chapter of *that* according to, or by, St. Matthew," or as the case may be. Others say, "The Epistle is written in such a chapter of St. Paul's epistle, or of the epistle of Paul the Apostle, to the Romans:" and "The holy Gospel is written in such a chapter of the Gospel according to St. Matthew."

47. In some churches at the reading of the gospel, the people stand up: in others they do not. And in some places, on the announcement of the gospel, the people say, "Glory be to thee, O Lord;" in others they do not.

48. In saying the Nicene Creed some ministers turn to the people; others to the Lord's Table.

49. The gospel ended, some clergymen say, "Here endeth the Gospel:" others, without any such words, pass immediately to the Creed following.

50. After the Creed, the Nicene Creed, some clergymen then declare to the people the holy days or fasting days, that are to be observed in the week following: some declare the holy days only: others make no such declaration. Some also observe these holy days, especially such as relate to our blessed Redeemer: others observe them not.

51. Some clergymen do not permit anything to be proclaimed or published in the church during the time of divine service, but by themselves; nor by themselves anything but what is prescribed in the Book of Common Prayer, or injoined by the King or Queen, or by the Ordinary of the place: others permit notices to be proclaimed by different persons, and those without either of the forenamed authorities.

52. In giving warning of the holy Communion, some say merely, "You are desired to take notice, that on such a day the sacrament of the Lord's supper will be here administered," without reading any exhortation. Others give such notice before the Sermon, and after the Sermon read the Exhortation. Others read the Exhortation,

without giving any other notice, before the Sermon.

53. In exhorting to the holy Communion, by means of the former of the two Exhortations, some ministers say the whole, others a part only. In case of their seeing their people negligent to come, some use the latter Exhortation, which others do not.

54. At this period of the service, some clergymen say, "Pray, remember the poor;" and interrupt the service whilst the poor-box is sent round the congregation: others suspend their collection for another opportunity, and then accompany it with a continuance of the divine service.

55. In some congregations singing is introduced here between the Nicene Creed and the Sermon: in others, directly after the Creed, "then follows the sermon."

56. Previously to the sermon, in some congregations the minister withdraws from the church to the vestry room, and continues there during the collection and singing: when, having exchanged his surplice for a black gown, he returns to the congregation, and ascends the pulpit. In others the minister proceeds at once from the communion table to the pulpit, without any change of dress.

57. Before the delivery of their text, some clergymen supplicate the divine blessing in a

prayer of their own composition, extemporary or otherwise; others in a form taken from the Book of Common Prayer: others again act on the supposition, that an hortatory form, addressed to the people, is more suited to the pulpit than a prayer addressed immediately to the Deity. Others deliver their text, and begin the sermon at once.

58. After the Sermon, some clergymen, if there be no communion, continue in the pulpit, and thence offer a prayer, and let the people depart with a blessing: others "return to the Lord's Table, and begin the Offertory, saying one or more of the following sentences, and cause the alms and other devotions of the people to be received, and humbly present and place them upon the holy Table, and say all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here on earth], together with one or more of the post-communion collects, concluding with the Blessing" from the Lord's Table.

59. In consequence of the Blessing from the pulpit, in some places non-communicants withdraw after the sermon, sanctioned therein, as they suppose, by the Priest's or Bishop's benediction. In others they continue till a later period; for instance, till the conclusion of the "Prayer for the Church Militant."

60. If there be a Communion, some ministers withdraw again to the vestry room, during the departure of the non-communicants; whence again, re-attired in the surplice, they return to the Communion Table, for resuming and continuing the service: others remain all along at the Lord's Table.

61. Some place the bread and wine upon the holy Table, together with the people's offerings, before the Prayer for the Church Militant: others at some different time.

62. Whilst the sentences at the Offertory are in reading, some congregations stand and others sit: and at the Exhortation, "Dearly beloved in the Lord," &c., some stand and others kneel.

63. During the order of administration of the Lord's Supper, some priests stand, except on three certain particular occasions, when they kneel: others kneel generally.

64. Some, according to circumstances, turn now to the Lord's Table, now to the people: others turn more generally to the people.

65. In delivering the communion to those who are intending to receive it, some ministers are careful to observe, whether any bishops, priests, and deacons be present, and deliver it to them first: others are apt to deliver it to all communicants indiscriminately.

66. In "receiving the Communion himself," the minister sometimes uses the words, which he is directed to use "when he delivereth it to any one" of the communicants; sometimes he accommodates the words, by substituting the first personal pronoun for the second; and sometimes he receives it in silence.

67. In delivering the bread or the wine to any one, some ministers deliver them to each person severally, using to each the singular pronouns, "thee" and "thy:" others deliver them to two or more persons collectively, substituting the plural pronouns for the singular, and causing by one act a sevenfold discrepancy.

68. As to the cup, some ministers put into it and distribute wine only: others are understood to "put to the wine a little pure and clean water."

69. After the communion, some ministers introduce a psalm or a hymn, such as the Church does not recognise for the occasion: others are content with the Hymn of Glory, which the Church appoints to be "then said or sung."

70. At this hymn, the "Glory be to God on high," &c., some congregations stand, others continue kneeling.

II. I have thus led you, Reverend and Dear

Sir, through the Church's Morning Service and Communion, specifying sundry examples of ministerial discrepancy, of which, though perhaps here and there one may not exist in this diocese, yet all will be found in different parts of our Anglo-Hibernian Church. The statement is more prolix than I intended, for the number of seventy has exceeded my anticipation. Others may possibly occur to your own observation: but enough will have been specified for giving some notion of the extent of the discrepancy. I proceed therefore to exhibit its character and consequences. And in so doing I trust and pray that my remarks may be not displeasing to you, reverend and dear Sir, or to any other of our brethren, the parochial clergy of the diocese, to whom this letter is designed to be sent. As I shall studiously abstain from all personal reflexions, so I would fain hope to avoid all personal offence, however my sense of duty may constrain me to write upon the matter "with sincerity and godly simplicity," thus "speaking the truth from my heart."

1. Ministerial discrepancy subverts the principle of uniformity which is the avowed object of the Church, and defeats her provisions for attaining it. I wish to be as brief as possible, and therefore merely refer you to the "Acts for the uniformity of common" or "publick prayers, and administra-

tion of the sacraments, and other rites and ceremonies of the Church."

2. It controverts her judgment of the value of Uniformity; forasmuch as she, in accordance with the judgment of our temporal rulers, declares, that "nothing conduceth more to the settling of the nation, (which is desired of all good men,) nor to the honour of our religion, and the propagation thereof, than an universal agreement in the publick worship of Almighty God."

3. It violates the discipline of the Church: for she strictly injoins, concerning "the prescript form of divine service contained in the Book of Common Prayer," that "That Form of Liturgy or divine service, and no other, shall be used in any Church of this Realm" (of Ireland and the same of England,) "but that which is established by the law, and comprised in the Book of Common Prayer and Administration of Sacraments."

4. It is a substitution of private opinion for publick authority; and, if we will heed the Church's judgment on the subject, it is, as such, a religious offence: for as she pronounces in her Preface "Of Ceremonies," "Although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before

God. 'Let all things be done among you,' saith St. Paul, 'in a seemly and due order:' The appointment of which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized thereunto."

5. Forasmuch as it thus interferes with "a decent order in the Church," it is injurious to her people's "edification," which is promoted by such decent Order, and "whereunto," in the language of the Church, "all things done in the Church (as the Apostle teacheth) ought to be referred."

6. To the Rulers of the Church it is an occasion of solicitude and embarrassment: for it places them in the dilemma, of either apparently assenting to and sanctioning, or at least of acquiescing in and conniving at, irregularities within their dioceses; or of incurring ill-will and obloquy by interposing and endeavouring to correct them.

7. With the clergy in general it is a derangement of that harmony of sentiment and feeling, a confusion of that singleness of mind and unity of action, which becomes Christian men and ministers, pledged to pursue the same holy objects by the same definite means: and it creates a jealousy of each other, and introduces opposition to each other, amongst those, who of all men the most

ought to dwell together in unity, and to walk in the house of God as friends: whilst to the younger Clergy in particular it is a stumbling block and a snare at their initiation into their professional engagements.

8. It perplexes the laity, when they see the ministers of the Church varying one with another in their ministrations: it occasions them to make invidious comparisons, and to admit partial preferences, probably not always on the best grounds: it tends to diminish in their minds respect for the ministerial character, to impeach the dignity of the Church, to abate their confidence in her authority, and to weaken their attachment to her provisions.

9. It gives occasion to the Church's enemies to blaspheme, when they perceive the variations between her theory and her practice: how objections, on which they build their separation from her communion, are patronized and adopted in her services; how discrepant are her ministers and people in offering her appointed sacrifices of prayer, praise, and thanksgiving, in her Houses of God, at her Fonts, and at her holy Tables.

10. Lastly, this discrepancy appears to be not agreeable to the will, nor conducive to the honour, of God in our Lord Jesus Christ: for it is his

pleasure that "with one mind and one mouth we glorify Him," and that "there be no schism in the body;" and he is announced to us as "the Author, not of confusion, but of peace, as in all Churches of the Saints."

III. 1. Now admitting this to be a just view, even though it were in only a limited degree, of our liturgical discrepancies, I venture to anticipate, Reverend and Dear Sir, your concurrence in my opinion, that these discrepancies are an evil, to which it is desirable that a remedy be applied: and further to anticipate your co-operation in applying a remedy, by endeavouring to get rid of the discrepancies within our own sphere of action, and to establish amongst us harmony and uniformity of ministerial practice: for surely it cannot behove Christian clergymen, however we may have been previously inadvertent and negligent; yet, when we are become cognizant of such things, it surely cannot behove us then contentedly to acquiesce in, or rather to be agents in keeping up, a state so pregnant with religious evil, if it be by God's blessing in our power to counteract and correct it.

2. One remedy then there appears to be, and, so far as I can see, there is only one, for the existing evil. And that remedy is a full determina-

tion on our parts, one and all, to follow faithfully the guidance of the Church, unless obstructed by some insuperable impediment; to observe her ordinances, to keep close to her provisions, to submit to her rules, in the administration of the sacraments and of all other rites and ceremonies of the Church.

3. I forbear to enlarge at present upon this obligation as bound upon us generally, by statute and canon, by publick authority and private undertaking, by the voluntary stipulation of the ordination vow and by subsequent subscriptions, oaths, and declarations, on the strength of which we have been admitted to our several stations of ecclesiastical emolument or dignity, of trust and responsibility, in our profession.

4. But looking on this obligation in the particular point of view, wherein the present case offers it to our contemplation, I would earnestly pray you to consider, whether both reason and religion do not indicate this course. On examining the instances of discrepancy which have been now submitted to you, you will find, Reverend and Dear Sir, that they are caused, for the most part, if not altogether, by the conflict between an adherence and a disregard to the Church's rules and provisions. If then a remedy is to be applied, and harmony is to be substituted for dis-

agreement, is it more conformable to the dictates of true wisdom, is it more in compliance with a conscientious sense of Christian duty, that he, who has heretofore adhered to the law, should now renounce it; or that he, who has deviated from it, should now return into the right path? A well-regulated sober mind can hardly hesitate in answering such a question. Such at least is my own persuasion. Nay, so far as any one may presume upon his own sentiments and behaviour in a supposed case, I am bold to say, that if, as a parochial clergyman, I had incautiously mistaken my course of duty, I should willingly and gladly, and with hearty thanks to Almighty God, embrace a favourable opportunity for rectifying the error, and adopting a stricter line of obedience.

5. But this supposes that the laws of the Church in this behalf are plain and intelligible, as indeed they generally are. Let us however allow an occasional obscurity, and what is then to be done with our proposed remedy? The Church herself is sensible of the possibility of such a case: for she alleges in her preface "concerning the service of the Church," that "nothing can be so plainly set forth, but doubts may arise in the use and practice of the same." But then she meets the difficulty by ordaining, that "forasmuch as such doubts may arise, to appease all

such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book," namely, the Book of Common Prayer; "the parties that so doubt, or diversely take any thing, shall alway resort," (the phrase is imperative) they "*shall* alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop."

6. In clear cases then the plain self-evident rules of the Church, in doubtful or controverted cases the rules of the Church, as interpreted by the Bishop of the Diocese, or, if he be in doubt, then as interpreted by the Archbishop of the Province, are the authorised guide of a clergyman's ministrations, as generally, so especially and explicitly for the avoiding of all diversity and discrepancy, and for the maintenance of agreement and conformity in holy things.

7. One recommendation however I am desirous of adding concerning the most efficient method of carrying the foregoing principle into action. It is my purpose, Rev. Sir, that this letter be sent to you, and to each of our clerical brethren in the

diocese, in order that each individual may be invited and enabled to ponder my sentiments with deliberation, and to commune thereupon in the retirement of his secret chamber, with his own heart and with his God. But it is not upon individual, unconnected, insulated exertions that I principally rely for general success. Rather, let several of the Clergy, who may be connected together by vicinity of dwelling, or by habits of friendly and social intercourse, or by mutual zeal for the promotion of God's honour in his Church, meet for conference; and, having consecrated their meeting by prayer, let them hold sweet counsel together, and come to such a conclusion, as their judgments and their consciences, under a solemn sense of responsibility to God and his Church, shall approve upon this topick of liturgical discrepancy and conformity. In the event, which I anticipate, they will by union strengthen each other's hearts and hands; and they will be placed in a favourable position for repelling specious objections, and for carrying with them the good will and co-operation of the people: for such confidence have I in the sound sense and religious disposition of the laity of the diocese, that I cannot but believe and trust they would cheerfully second the endeavours of their respective ministers for ecclesiastical unity, their minds having been pre-

pared and prompted by their ministers' monitions, and the ministers' endeavours being made by one and all under an avowed conviction of professional obligation, in compliance with their diocesan's "godly admonitions," and in obedience to the authority and laws of the Church.

8. This appears the best, the only, method for releasing us from the evils of discrepancy in our liturgical services, and for procuring through God's blessing the opposite benefits. Thus may the diocese present the amiable, the venerable, spectacle of "the Clergy and people," yea, of "all estates of men" in this department of God's holy Church, and "of every member of the same," striving each in his vocation and ministry to serve God in godliness and truth. Thus may we contribute, in our limited sphere and within our own measure, to promote the prosperity of our national, nay, of the universal Church. Thus our brethren elsewhere may rejoice with us, "joying and beholding our order, and the stedfastness of our faith in Christ," to the glory and praise of God. Thus even gainsayers, seeing how "all things are done among us," as the Church after St. Paul speaketh, "in a seemly and due order," may "have no evil thing to say of us;" and, if they be not persuaded to "fall down and worship God" in our communion, will have cause to "report that God is in us of a truth."

I now commit you, Rev. and Dear Sir, to the keeping of our gracious God; and pray that he may enlighten our understandings, for discerning and correcting whatever in us may be amiss, and so lead our steps in the way of "quietness, peace, and love." To maintain and set forwards these objects by God's help is part of my consecration vow; and such I believe and mean to be the tendency of this address: for obedience to the Church, next to obedience to God's law, of which indeed it is one essential constituent, is the surest bond of amity, affection, and harmony, amongst her ministers and people. During a professional life of forty-three years, of which twenty-four have been passed in the episcopate, by that principle I have acted myself, and striven to regulate the actions of those committed to my superintendence. And I humbly and heartily thank God, that amid much imperfection, amongst many failures, I have never ceased by his grace to bear in mind the question, which, before my admission to the holy order of Priesthood, the Bishop demanded of me, in the name of God and his Church, "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that

you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?" and that I have not been willingly unmindful of the solemn words, with which I answered the question, "I will so do, by the help of the Lord."

I remain, Rev. and Dear Sir,

Your faithful friend, and affectionate brother in Christ,

Rd. *Down and Connor*, and *Dromore*.

LETTER II.

Rev. and Dear Sir,

In the foregoing enumeration of Liturgical Discrepancies, it was my object to show by examples, in some degree, the extent of the evil, to which I am solicitous for seeing the application of a remedy. And I should have contented myself with specifying such instances of the fact, without expressing an opinion or offering any remark upon the several cases as they occurred.

It has however been suggested to me that it would be useful, if I were to go through the enumerated cases *seriatim*, and briefly deliver my judgment upon each: that in all of them I am already aware of a difference of opinion and of practice; that on some indeed my judgment has been already given in official charges at different times during my episcopate, but by some clergymen those charges have not been read, by others overlooked; that on certain cases particular clergymen have resorted to me already "for the resolution of doubts and for the appeasing of diversity concerning the manner how to understand, do, and execute," some of "the things contained in this book;" and that

upon these questions especially, and generally upon other the like topicks, it would be most satisfactory both to them and to others, and conducive to Liturgical Conformity, if my judgment on the specified cases were to be delivered, as it were, *ex cathedrâ*.

This suggestion has been judged by me worthy of adoption: the rather, because long experience has made me aware of the doubts and difficulties on liturgical subjects which candidates for holy orders have been apt to feel, when, in the course of their examination by myself or my chaplains, those subjects have been brought under their notice; of the hesitation and uncertainty with which they frequently answer our inquiries, of the alacrity with which they avail themselves of permission to seek satisfaction, and of the ingenuousness wherewith they receive the solutions of their questions: so that a brief manual of such instructions, commended to their careful attention by their future Bishop, would, I am persuaded, act with many of these, and of the laity likewise, as an acceptable and useful guide towards an unanimous and uniform observance of the Church's ordinances; and such a manual will probably be found in the anticipated judgment, as regards my own diocese.

In compliance then with this suggestion, to the

foregoing enumeration of discrepancies it is my purpose to add my sentiments on each: stating with all possible brevity the law only, where the Church appears to have "set it forth plainly;" and where she may be supposed to have "not so plainly set it forth," in such cases stating what I believe to be her mind and intention; anxiously cautious in every case, that whatsoever I shall say "be not contrary to any thing contained" in her Book of Common Prayer, which she prescribes for the guide of my judgment.

1. "At the beginning of Morning Prayer, *the minister*" is to "read one or more of the following sentences:" they are not to be preceded by a psalm or hymn, nor are they to be chanted by the people.

2. The succeeding exhortation is to be said, not with the modulation of voice called *intoning*, but with its ordinary modulation in solemn reading or speaking. I allude to the service in parish churches, without any reference to cathedrals.

3. The phrase "after the minister," in the Rubrick before the "General Confession," seems indefinite, and is complied with by either of the practices specified in the enumeration. For the congregation to follow the minister immediately through each successive clause appears to me most in accordance with the spirit of the Church's pro-

vision. Or, if we look to parallel cases, the same mode of joint supplication is practised, universally, so far as my experience and recollection serve, and, I presume, properly, in the use of similar forms in the Communion and in the Commination: in the former, at the "General Confession," where no direction is given as to the mode of saying it, but the sole direction is "both he (the minister) and all the people kneeling humbly upon their knees, and saying;" and in the latter, at the form which commences "Turn thou us, O good Lord, and so shall we be turned," introductory to which is the direction, "Then shall the people say this that followeth after the minister." The phrase is the same in the direction prefixed to the "General Confession," at Morning and Evening Prayer; namely, that it is "to be said of the whole Congregation *after the minister*." This confirms my opinion: and, if there be any objection to the mode of joint supplication which I recommend, the objection must extend to both of these similar forms, to the latter especially.

4. At the end of the General Confession, the "Amen" should be pronounced by the Minister: it is part of this act of devotion, prescribed alike for him and for the congregation.

5. When a deacon officiates, a Priest, if there be one present, should pronounce the Absolution:

if no priest be present, the deacon should pass on to the Lord's Prayer, without inserting a Collect.

6. The Minister, at the end of the Lord's Prayer, should audibly utter the "Amen."

7. In the ensuing doxology, "the Priest shall say" the former verse, and the "Answer" is to be given by the people.

8. Any substitution for the congregation at large in those parts, which the Church directs to be said by the people, abounds with objections which cannot be specified here, but which I once enlarged upon in a Sermon, and circulated it among the Clergy of the diocese of Down and Connor.

9. After the invitatory Psalm the Rubrick says, "at the end of every Psalm throughout the year, and likewise at the end of *Benedicite, Benedictus, Magnificat,* and *Nunc Dimittis,* shall be repeated, Glory be to the Father, and to the Son: and to the Holy Ghost;

"*Answer.* As it was in the beginning, is now, and ever shall be: world without end. Amen."

This apparently indicates, that the former verse of the Hymn of Glory should be said by the Minister and the latter by the people: for, in cases of alternate recitation, it is the general rule, and it is agreeable to propriety, for an *answer* to be

returned by the people to the minister, and not by the minister to the people.

10. Each psalm should be begun by the minister. And this will follow of course, if the Hymn of Glory be delivered, as just recommended.

11. The most complete manner of announcing the psalms appears to be, to name the day of the month, the time whether it be morning or evening prayer, and the first of the psalms for the time.

12. The stop, or colon, near the middle of each verse in the psalms and hymns, is intended for a guide to the readers. The title page of the Book of Common Prayer describes "the Psalter or Psalms of David" to be "Pointed as they are to be sung or said in Churches." The *point* intended is the Colon, which is found in the Hymns as well as in the Psalms; and which is meant to regulate, not the *singing* of them only, as in fact they always do in the choral service, but the *saying* of them likewise, as they should do in parish churches. In practice they are very useful in keeping a congregation together, and preventing some from out-running others: and a Clergyman by marking the pause, denoted by the *point*, in the reading of his own verse, will set an useful example to his people, especially if he direct their attention to the existence and import of the point,

and train his school-children to the observance of it.

13. In the case of the Lord's day concurring with a Saint's day, I prefer the first Lesson for the latter, unless it be from the Apocrypha, when the Sunday Lesson from a Canonical Book may on the whole be preferable. In announcing the first lesson, if not canonical, the introduction of the word "Apocryphal" is an innovation, not authorised by the Church.

14. To announce the chapter as "The first, or the second, Lesson appointed for this morning's service," is a departure from the rule which directs that "the minister shall say, *Here beginneth such a chapter*, or *verse of such a chapter of* such a book."

15. After every lesson the direction is equally precise, "*Here endeth the first*, or *the second Lesson.*"

16. The rule of the Church concerning the time and place of publick baptism, either at Morning or Evening Prayer, is plainly laid down in her Rubricks before "the Ministration," and ought to be observed. Where "a great cause and necessity" exists, baptism may be ministered "in houses:" but, for this ministration of private baptism, a special office is provided; and the publick office ought not to be used except in a church. The

frequency and length of publickly catechising at evening prayer in the time of divine service in the church are left to the Clergyman's judgment: but the total neglect of it is the breach of an order, as wise and salutary, as it is direct and plain: and the benefits of it are poorly supplied by a second sermon, and by school instruction.

17. As a preliminary to publick baptism, "the Godfathers and Godmothers . . . . must be ready at the Font:" and in the progress of the service, "then shall the Priest speak unto the Godfathers and Godmothers on this wise:" and, in the conclusion, "the Priest shall say to the Godfathers and Godmothers this exhortation following." Thus the baptismal office can be neither commenced, nor continued, nor ended, without sponsors, unless in violation of the Church's injunctions. Nor, unless in violation of her injunctions can publick baptism be ministered, except "at the Font," and that "filled with clean water."

18. The Church by her Canons requires for her sponsors persons, who are not parents of the children to be baptized, and who are communicants. The law, obligatory as such, appears to me prudent withal, and wholesome.

19. The ministration of Baptism is part of the Book of Common Prayer, which the Church has prescribed, and which her ministers have volun-

tarily and solemnly undertaken, for the guide of their ministrations: the same, without adding to or diminishing; that, and no other.

20. The dipping of the child in the water, or the pouring of water upon it, is left by the Church to the discretion of her minister, according to the circumstances of the case. Trine immersion, which was directed in an early age of the Reformation, was afterwards withdrawn, together with some other ceremonies, to endeavour the revival of which is unauthorised and reprehensible.

21. The use of the sign of the cross in baptism was retained for just reasons by the Church: on all other occasions she rejected it, and so it should be refrained from by her members.

22. With respect to the constant preference of the *Te Deum* to the *Benedicite*, and of the *Jubilate* to the *Benedictus*, that question is left by the Church to the discretion of her ministers. It would however probably be most agreeable to her intention, that of the two songs of praise, in these cases provided by her, each should sometimes be used. In the latter case especially, the position of the *Benedictus* before the *Jubilate* in our Liturgy, and its origin and character as strictly a Christian Hymn, may seem to claim for it at least an equal portion of our observance with the 100th psalm: and may even give ground for an opinion,

that the hymn, rather than the psalm, was intended for general use.

23. The use of "the Creed of St. Athanasius" on the appointed days is imperative on the Church's ministers and people. "Upon these Feasts," she says, naming them, "shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith."

24. This duty is injoined upon "the minister and people standing." The mode is not specified: but the division of the Creed into verses, after the manner of the Psalms and Hymns, seems to indicate the like mode of delivery, which is in my opinion preferable to the mode used in the Apostles' Creed, which is a more continuous composition. The singing of the Athanasian Creed, as well as of the Apostles', though permitted by the Church, is less suited to a common parochial congregation, than the saying of it.

25. When a Saint's day coincides with the Lord's day, I prefer the Collect for the former, which gives occasion for carrying into effect the Church's mind in the special celebration, at the same time that due reverence is shown for the divine appointment. The reading of both collects is not agreeable to the provision of the Church, who says "then shall follow three collects; the

first of the day." On Good Friday there are more than one "of the day," indeed there are three; but then they are set forth as "the Collects," particularised as such in their proper place. During the second, third, and fourth weeks of Advent, the Collect for the first Sunday is ordered "to be repeated every day with the other collects" for those days respectively; and every day in Lent, the Collect for Ash Wednesday, and on each of the holy days after our Lord's Nativity, the Collect for Christmas day is ordered "to be read after the Collect appointed for the day:" in all these cases there being but one "Collect of the day." To use two, unless by these special ordinances of the Church, is at variance with her law.

26. To name the Collect for the day has no authority, and is an unbecoming interruption of divine service.

27. After the third Collect, the Rubrick says, "In quires and places where they sing, here followeth the Anthem." When this Rubrick was framed, metrical versions of the Psalms were not in existence: since that time however royal authority has been given for the use of some such, which have accordingly been adopted in most other "places where they sing," or in our parish churches, the "anthem," technically so called, be-

ing left to the "quires." Psalmody, authorised as it is, may be well accounted a legitimate parochial substitute for the choral anthem: and, conformably to the evident spirit, if not to the strict letter of the law, this is its proper situation in our service. But for more edification, and in accordance with the Church's principles, it is well that psalmody be adapted to her liturgical provisions. In order to this, selections of psalms are desirable, appropriated to particular Sundays and Holydays. Such selections have been for a long time used in the diocese. And one, embracing the advantages of those which preceded, with enlargements and improvements, has been recently constructed and put forward, with my approbation, by the Archdeacon of Down.

28. For the invocations at the beginning of the Litany no rule is prescribed. Possibly however the repetition of each sentence severally may give countenance to the supposition that each should be recited severally, first by the minister and then by the people. And yet in parochial use, whatever may be thought of the choral service, I am of opinion, that, as in the case of the "General Confession," the putting up of these addresses by the congregation together with the minister, rather than independently of him, falls in better with the Church's spirit of combined adoration.

29. The omission of all allusion to the individuals, for whom prayers are desired, in the supplication for "all sick persons," seems an indication that no special commemoration should be made of them in the Litany.

30. The short exhortation to prayer, occasionally occurring in the Litany and elsewhere, should by no means be omitted or slurred over as of no account, but should be enunciated with deliberate seriousness.

31. So also should one of the prayers "in the Ember weeks" be devoutly said: and, in my opinion, "on every day" in the week: beginning with the Sunday before the first Ember day, but not continued on the Ordination Sunday.

32. Notwithstanding a recess or adjournment of Parliament, the Session is continued: so that the Prayer should be read until the Prorogation, whereby it is terminated.

33. The "Churching of Women" seems to me to take its place most suitably with the other "Thanksgivings upon several occasions," or before "the General Thanksgiving," but is not to be alluded to therein. The minister should continue in his reading pew, the woman "kneeling down in some convenient place," such "as hath been accustomed," or "as the Ordinary," if there be cause for consulting him, "shall direct."

34. At the end of the Litany, singing is useful, unobjectionable, and good: provided it be not allowed as a substitute for the Church's provision after the third collect; and provided also it be restricted to authorised compositions. Unauthorised psalmody and hymns are a violation of the Church's principles of publick worship, and abundant in manifold evil, as I once showed in a pamphlet of "Thoughts" on that subject, published by Messrs. Rivington, London.

35. It is the order of the Church, that "nothing shall be proclaimed or published in the Church, during the time of divine service, but by the minister." Therefore the singing of a psalm should be proclaimed, not by the parish clerk, or any other person, but the clergyman.

36. There is a decency and propriety in calling upon the Congregation to "sing to the praise and glory of God:" and it is well to remind them of the fit posture for that act of devotion. I know of no more suitable form of announcement than this: "Let us stand up, and sing to the praise and glory of God such a psalm, such and such verses."

37. The use of the doxology, on all occasions, is most agreeable to the mind of the Church, who, with respect to our prose version, directs, that "at the end of every psalm, and of every part of the

119th psalm, shall be repeated" the Hymn of Glory.

38, 39. Upon the first occurrence of the Lord's Prayer in her service, the Church prescribes, "Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service." This direction being expressed in universal terms I take to be the rule for the people in that part of Divine Service, which commences the order of the Holy Communion, notwithstanding the rubrick there give instructions for the priest only, without specifying the people, otherwise than to say, that, whilst the Priest is "standing," the "people are to kneel." He is at first to turn to the Lord's table; and, after the Lord's Prayer and following collect, to turn to the people.

40. The common tone of prayer is proper for the succeeding prayers "for mercy and grace." They ought not to be chanted, unless in connection with the Choral Service.

41. During the rehearsal of the Commandments, the Priest is to "turn to the people:" afterwards he is to "stand as before," that is, as before he rehearsed the Commandments, or with his face not turned to the people, but to the Lord's Table.

42. The same rule, which regulates the first Collect for Morning Prayer, should regulate that also at the Communion. The Collect of the day should in each case be the same: and if an additional collect, as in Advent and in Lent, and after Christmas day, follow in the former case, it should follow also in the latter.

43. The choice of the Epistle and Gospel, where a Sunday falls in with a Holy day, should follow that of the Collect.

44. Of the Epiphany Sundays, the latest of the Services, which were omitted in their course, should be chosen to supply the want before Advent.

45. The phrase, "the Epistle," should be used, when the Epistle, technically so called, is taken from an Apostolical Epistle: when the extract is made from some other book of holy writ, and only then, should be used the phrase, "the portion of Scripture appointed for the epistle."

46. The word "Epistle" in this Rubrick, and so likewise the word "Gospel," are each used in two different senses: the one being the technical phrase for that particular portion of the service, the other denoting a book of holy Scripture. In the latter case the use of the pronoun "that" is a confounding of the two senses.

47. At the reading of the Gospel it is ordered,

that "the people shall be all standing up." But for the acclamation of Glory to God, however in itself unexceptionable and becoming, there is no actual authority, it having been omitted, probably by an oversight.

48. During the recitation of the Nicene Creed, the minister's proper direction is towards the Lord's Table.

49. "The gospel ended, shall be sung or said the Creed following." There is no provision for notifying the end of the gospel, as there is of the epistle.

50. The Order for the Curate's declaration of the Holy days and Fasting days to be observed in the week following is imperative, and is therefore good to be obeyed; it is good also as a permanent testimony to the people of the Church's care for their edification. Where the people cannot be persuaded to observe the other holy days, efforts should nevertheless be made for the observance of those which have special reference to our blessed Redeemer; such as, not Christmas day only and Good Friday, but the Circumcision, the Epiphany, the Presentation in the temple, the Annunciation, and, particularly and most of all, the Ascension. If the Morning service be impracticable, the day might be fitly marked by an Evening service.

51. Every clergyman is forbidden to allow any

thing to be proclaimed or published in the Church during divine service, except by himself; and any thing which is not prescribed by the Book of Common Prayer, or by royal or episcopal authority.

52. After the Nicene Creed it is directed, that "then shall notice be given of the Communion." But after the Prayer for the Church militant it is directed, that "when the minister giveth warning for the celebration of the Holy Communion, ... after the Sermon or Homily ended he shall read this Exhortation following." It is an opinion of ritualists and commentators, which cannot be fully set forth here, that, by an oversight, these directions do not correctly convey the Church's intentions, which are best fulfilled by the giving of the notice and the reading of the Exhortation together, after the Nicene Creed, and before the Sermon.

53. Each of the exhortations relating to the Holy Communion, not in part only, but the whole, ought to be read on fit occasions. Happy the minister, who can, consistently with his prescribed duty, forbear all use of the latter!

54. An interruption of the Service after the Nicene Creed, for inviting and collecting alms for the poor, is not agreeable to the provisions of the Church, who directs such collection to be made at another time, when she connects the act of charity with an act of devotion.

55. Singing after the Nicene Creed is out of place, and disturbs the appointed order of the service. The Church's direction, "Then shall follow the Sermon," is a plain indication of her mind and will.

56. Neither at this, nor at any other, time of the service should the minister saparate and absent himself from his congregation. If his withdrawal were necessary, for the purpose of changing his dress, having changed it, he ought to return instantly. But the Church imposes on him no such necessity. She neither injoins, nor sanctions, nor permits, nor recognises, a change of dress; but sends him straight, not to the vestry, but to the pulpit. Nor does she know any thing of a black gown for her officiating ministers. To some minds indeed any change of dress is an innovation, savouring of Rome: the particular change, of Geneva. At all events, neither the one, nor the other, is acknowledged by the Anglican Church. Her prescript dress is the same for all their ministrations.

57. Extemporaneous prayer in publick worship is altogether repudiated by the Church, and she allows no prayers but those of her own Liturgy. If therefore any prayer be used before the Sermon, it should be taken from the Book of Common Prayer. But I can find no authority for any

prayer there, and it is my belief that not any is intended by the Church. Her silence indeed seems to be conclusive. The 55th Canon in the English Code, which is the nearest approach to an authority, contains a form, which is however not precatory, but injunctive or monitory: "Ye shall pray for Christ's Holy Catholick Church, &c.:" so that this form, whatever may have been, and may be, its authority for the purpose to which it was directed, is in fact no authority for a prayer. If however the popular prepossession should be in favour of a prayer before the sermon, and the minister should think it desirable to indulge such a prepossession, he might perhaps, I will not say justify, but excuse his indulgence on the plea of long-continued usage, in a case which he may deem not clearly defined, and where the negative is not secured by an express prohibition. Still I cannot but retain my opinion, that the silence of the Church is very expressive: (for surely, had she intended any prayer to be here introduced, she would have declared her intention, not merely by a general order, but would have moreover ordered what the prayer should be:) and that therefore for the Sermon to follow immediately, without the intervention of a prayer, is the course agreeable to her mind and rule. For the evening, if a sermon be needed, the same

course might be taken as in the morning: the Sermon being followed by the Blessing.

58. After the Sermon, "then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of the sentences following;" during which, "the alms for the poor and other devotions of the people" are to be "collected in a decent bason, and reverently brought to the Priest, who shall humbly present and place it upon the holy Table." And, "if there be no communion, shall be said all that is appointed at the Communion, until the end of the General Prayer, *For the whole state of Christ's Church militant here in earth*, together with one or more of these Collects last rehearsed," those, namely, in the post-communion, "concluding with the blessing." These instructions of the Church are as imperative, as they are unambiguous and easy to be understood. In two respects they leave the minister to his discretion: namely, the "saying of *one* or *more* sentences" at the Offertory, the duration of which will of course be regulated thereby; and the "saying of *one* or *more*" of the post-communion collects. But no discretion is allowed for the minister's use or omission of the Prayer for the Church Militant; nor is there any sanction for his remaining after the sermon in the pulpit, and thence delivering a prayer and the blessing.

59. The sanction which appears to be given, by the delivering of the blessing from the pulpit, for the departure of the general congregation after the sermon, is a strong argument against that practice, besides others which the following rubricks supply.

60. If there be a communion, the minister is to return from the pulpit to the Lord's Table, and there continue for the discharge of his office. He has no business in the vestry, and he ought to be on his post, waiting on his congregation, lest, by departing from the church, he encourage the departure of the people. For the avoiding of confusion by the withdrawal of non-communicants, and for the "convenient placing of the Communicants," a brief pause in the service is necessary; the best place for which in my judgment is the interval between the Prayer for the Church Militant, and the Exhortation to the communicants "at the time of the celebration of the Communion."

61. The "alms and other devotions of the people," as also "the bread and wine," are "to be placed upon the holy Table *then*," when the Church directs, or immediately before the "Prayer for the Church Militant."

62. Standing, not sitting, is the proper posture for the congregation, while the sentences are in

reading. Standing, not kneeling, is their proper posture, during the Exhortation.

63. The Priest is to kneel three times, during the administration: 1, at "the General Confession;" 2, at the Prayer "We do not presume," &c.; 3, when he receives the Communion. At all other times he is directed to stand.

64. The Priest is to turn to the Lord's Table at all times, unless when he speaks to the people, to whom on such occasions he is to turn himself, as the Church severally directs.

65. The Communion is to be delivered to the Bishops, Priests, and Deacons, first, if any be present, and after that to the people. In order to which any clergymen, who may be present, should present themselves at the Lord's Table, so as to enable the officiating minister to discern them, and act according to his instructions.

66. The words, "The Body of our Lord Jesus Christ, which was given for thee, &c.," and "The Blood of our Lord Jesus Christ, which was shed for thee, &c.," are directed to be said when the minister *delivereth* the Bread and Wine to each communicant. If they were intended to be said, when the minister *receives* the Communion himself, the Church would most probably have directed it. But she has not done so; nor does the apostrophe of the minister to himself appear to me natural

and eligible. In fact she does not direct anything to be said, wherefore to receive in silence is irreprehensible. Yet no one surely can find fault, if the minister give gentle utterance to the prayer of his heart; "The Body of our Lord Jesus Christ which was given for *me*, preserve my body and soul unto everlasting life."

67. "When the minister delivereth the Bread to any one, he shall say, 'The Body of our Lord Jesus Christ, which was given for thee, &c.'" "And the minister that delivereth the Cup to any one, shall say, 'The Blood of our Lord Jesus Christ, which was shed for thee, &c.'" The language of the Rubrick is decisive against the practice, derived of late from the Puritans, of a delivery to more than one person at a time; and it is rendered more decisive, if possible, by its history, for which I would refer to the Rev. J. C. Crosthwaite's excellent Tract, "Communio Fidelium."

68. The Church gives no countenance to the mixing of water with the sacramental wine. Her authority for so doing, in King Edward VI.'s first Book, was subsequently withholden, and has not been revived. To revive it now were a dangerous, unwise, and offensive innovation.

69. The Hymn of Glory, appointed by the Church, is the only authorised, and therefore the

only fit, composition to be sung after the Communion.

70. The character and contents of the Hymn denote the posture of standing to be fit when it is either said or sung.

I have thus proceeded, Rev. and Dear Sir, step by step over the ground of my former enumeration, and have stated my sentiments on the proposed questions with as much brevity, precision, and perspicuity as I can command. As they are all cases, wherein a discrepancy avowedly exists, it is impossible but that in every case an opinion must be unfavourable to one side or the other. I trust however that in no case will my opinion appear to have been given in a controversial or censorious spirit, or otherwise than with the moderation and courtesy of a Christian minister.

I trust also, that I shall not appear to have written in a spirit of innovation, however desirous I may have shown myself to assist in reviving and re-establishing amongst us a more strict obedience to the laws of the Church. On the contrary, every opinion which I have given is directed to the better observance of some law, actually existing, and to which our conformity is engaged, however it may have been unheeded or neglected. But upon this point a clear apprehension of our real

situation, detached from erroneous representations, is much to be desired: and I purpose therefore, Rev. and Dear Sir, before I conclude this letter, to add a few words with reference to objections, which you may have sometimes heard against a strict celebration of our liturgical services.

1. Such a celebration you have no doubt sometimes heard reprobrated as an *innovation.* But to "innovate" I take to be, as defined by our great Lexicographer, to "bring in something not known before," "to change by introducing novelties:" now, contrary to this, the proposed object is to renew; to "restore" our old and duly established rites, which have been superseded by novelties, to their former state, their ancient legitimate position: not to "innovate" in a word, but to "renovate." This was the principle of our Reformation. We had erred from the primitive Church in our religious rites and ceremonies: and so it was the aim and endeavour of our spiritual fathers, the regenerators of our National Church, to bring us back to the observance of God's law in our publick worship. And in pursuance of that principle, so far as we have erred from the rule of our reformed Church, reformed as she was after the model of the primitive, we would fain return from our error, and proceed in the right way. If between

the times of our Reformers and our own, any intermediate generations have arisen, less vigilant in their adherence to our Ritual as established in our Book of Common Prayer, it is the part of the present generation, not to acquiesce in an irregular precedent, upon the fact being made clear to our apprehensions, but to correct, amend, and renovate by our future care what has been innovated by their oversight. Surely innovation is strangely charged on those, who, renouncing the novelties which have crept in since the eras of the Reformation, of the Restoration, of the Revolution, yea within our own memories, "stand in the ways, and see, and ask for the old paths, where is the good way" of our first protestant forefathers, that we may "walk therein."

2. But this right way, as by some it is esteemed, is by others accounted *obsolete*. Yet, however it may have been for a time overlooked, neglected, and partly disused, "unfashionable," as Dr. Johnson explains the term, it is not therefore, nor has it been "worn out of use," and fit to be abandoned. It is plain before us: it is clear to be discerned: it is obvious to be re-entered upon and followed. So long as the Act of Uniformity shall retain its place in the Statute Book, and the Liturgy shall continue to be the Church's legally constituted Book of Common Prayer; so long as it shall be

sent forth year after year continually to the members of the Church with the stamp of lawful authority for their use of it; so long as the Church's representative, when he ordains men to her ministry, shall be authorised to demand of them, in the name of God and of his Church, touching their faithful diligence in ministring the sacraments and discipline of Christ, according to her ordinances; and the men to be ordained shall plight their faith, that by God's help they will so minister them: so long as every minister shall be lawfully required to make, and shall make, solemn declaration of assent and consent to every thing contained in the Book of Common Prayer, and to pledge himself to the use of the prescript form of divine worship in the church, that and no other: so long it will be preposterous to allow any part of that Book to be *obsolete;* so long shall we be warranted in affirming, that, however it may have been partially, temporarily, locally, slighted and out of fashion, it is in no part "worn out of use," it has in no part forfeited its original claim on the reverential and dutiful observance of the Church's ministers and children: so long should we be resolute and stedfast in maintaining our persuasion, that every portion of the Liturgy is to be rightfully regarded as a living, an integral, a perpetual, and an inalienable member of that invaluable Book.

The truth is that much confusion prevails in some men's minds, as to the sense of these objections; and aid may be given towards the clearing up of that confusion, by a few words of exemplification and contrast. Thus trine immersion and certain other Romish usages, such as exorcism, chrism, and the like in holy baptism; the mixing of a little pure water with the wine in the holy communion; the frequent crossings, sprinklings, and gesticulations in other parts of divine worship; are *really obsolete* in our Church. Thus, again, the change of language in the Church's baptismal services; the delivery of the bread and wine to more than one communicant at the same time in the holy communion; the adoption of unauthorised prayers, psalms, or hymns; and the neglect of some congregations to take part audibly in those portions of the service assigned to the people; each of these is *really an innovation.* Thus again to pray for the dead is *both obsolete,* and would be to *innovate* on the Church's provisions. But it is neither the one nor the other, to minister the sacraments and other ordinances of the Church with their ritual and ceremonial accompaniments, and to "pray for the whole State of Christ's Church militant here in earth" in our Sunday and Holyday assemblies, as the law hath perpetually exacted; simply because the law hath perpetually

exacted them, and hath never sanctioned their pretermission, however this or that may have been pretermitted without the law's sanction, by individuals, at certain times, and in certain places, through inattention to its authority, and to their own stipulations.

3. Again, a strict conformity to the Church's provisions is by some condemned as *Popish* and *Superstitious,* from a vague and vain suspicion of uncertain evil: an insubstantial and indefinite spectre of the imagination, under some terrifick, mysterious, and inexplicable name, rather than an ascertained reality, tangible and well-defined. But on a general view it is unreasonable to suppose, that fidelity to the course, which the Church has laid down and circumscribed with the very aim and end of marking, declaring, and securing her distinction and severance from Rome, is in effect transformed into a mean and sign of approximation. And with respect to any special accusation, the proper answer is a careful examination of the particular observance which may be the subject of it. If it be found to contain any admixture of Romish leaven, let it be denounced and avoided as a fond superstition. But its very profession of conformity to the Church's laws is a strong presumption, and the fact of its conformity, when proved, is unambiguous testimony, of its purity

from Romish corruption: a testimony, which no conscientious member of the Church will venture to impugn.

4. Another objection has been conceived against the observance of certain of our liturgical provisions, as having an *evil tendency*, supposed to be exemplified in the conduct of some prominent ministers of the Church; who, having borne office for some time in her pure communion and ministry, have diverged at length into the extravagances of an alien body. Is there then any natural attraction between the simple, chaste, primitive, and scriptural rites of the Anglican Church, and the complicated, corrupt, traditionary, and medi-æval inventions of the Church of Rome? True indeed it is, and sad as it is true, that some of those who once professed devotion to their holy Mother in the integrity and fulness of her liturgical peculiarities, have since turned their backs upon her profession of the right Catholick faith: this, however, has been done, not in pursuance, but in despite, of her ritual: and it is no less true, (and God be praised!) that the same holy Mother has numbered, and still numbers, among her sons no more devoted or faithful scions of herself and of the Universal Church, than those who study to "do all things in a seemly and due order," according to

her Book of Common Prayer. So far indeed is there just cause for apprehending danger to pure and undefiled religion from strict attachment to the Church's ordinances, that I perceive therein the surest safeguard, under God's blessing, against the corruptions of Rome, as well as against the fanaticism of protestant sects.

5. Another objection has been framed upon the character of the things themselves, in respect of their proper importance. One in particular, which has been of late much under discussion, has been accounted *trifling* and *frivolous;* whence has been inferred the needlessness of observing it. And a few of those in the foregoing enumeration may be admitted to be of themselves unimportant. But the inference is altogether beside the mark: for the question is, not what is abstractedly the quality of the things, but what is the authority whereon they stand, and whether they stand on the authority of the Church, who, within the limits of "God's word written," "hath power to decree rites or ceremonies." Indifferent by their own nature, things become important and obligatory, by virtue of the authority that decrees them. Thus they lose their natural character, and demand observance for the law's and for conscience' sake.

6. Of some directions of the Church it has been

alleged, that they are *impracticable:* if they be really so, no one can be bound to the performance of them. But impracticability is very different from disinclination, or recklessness, or laxity, or inconvenience, or self-indulgence: and in our estimate of duty these latter qualities should be watchfully distinguished from the former. Circumstances also may change incapacity into power. A thing which may be incapable of being done at one time, or in one place, or under other certain circumstances, may be readily done under altered circumstances: and in such case the plea of impracticability is controverted and annulled.

7. It will be alleged perhaps as another objection to strict liturgical conformity, that it is disagreeable to the laity of the Church, and is encountered by their opposition. But, although scattered and partial instances of this may have appeared, I am not prepared to admit it as a general position: on the contrary I think too well of the sober-mindedness, good sense, and religious moderation of my lay brethren, to believe in an extended or enduring opposition to conscientious clergymen, faithfully discharging their appointed and bounden duty in obedience to constituted authority. Opposition, if it ever exist, will, I am persuaded, ere long give way in reasonable Christian men, before the patient instruction, the mild

expostulation, the affectionate admonition, of the accredited "servant of the Lord." As to others, greatly as it is to be desired for all men to be satisfied about the due performance of the Church's services, yet I do not find what authority is committed to the laity, or what obligation is imposed upon them, for regulating divine worship and controlling their clergyman, and absolving him from his ordination vows. On the contrary the clergyman is authorised and has promised, not only to minister the rites of the Church according to her ordinances, but to "teach the people, committed to his cure and charge, with all diligence to keep and observe the same:" whilst it is the layman's duty, (what I say plainly I trust that I may say inoffensively,) it is, I say, part of the layman's "duty to his neighbour," as the Church teaches him, "to submit himself to his spiritual pastors;" or, in words of still more sacred obligation, to "obey them that have the rule over him, and submit himself," and to "hold such in estimation."

8. By way of a practical objection to liturgical uniformity it has been contended, that such uniformity ought to be not partial but universal; that not some only, but all of the rubricks should be complied with. I warmly commend, and cheerfully concur in, the suggestion: it is indeed to an exemplification of this rule in one of the principal

departments of our service, that these letters have been devoted. Here and there perhaps a difficulty may be experienced in applying it. But it is much to be remarked, and I beg you, Rev. and Dear Sir, to be particular in remarking, with how great facility and satisfaction any clergyman, who shall go fairly to work, will be able to rectify any deviation, into which he may have been betrayed, and to conform his ministrations to the Common Prayer Book.

9. But some directions of the Church are *doubtful*, and *different interpretations* are entertained concerning them, so that hence arises another objection to the attainment of uniformity in our celebration of divine worship, in pursuance of our Liturgical provisions. To this however an answer and a remedy, as there has been already occasion to notice, are provided by the Church's reference to the Bishop of the diocese, "who by his discretion shall take order for the quieting and appeasing of all diversity, and the resolution of all doubts: so that the same order be not contrary to any thing contained in this Book:" a condition this, which, whilst the power of decision is lodged with the Diocesan, precludes him from deciding, as other provisions preclude the officiating clergy and people from acting, in any manner contrary to the Liturgy of the Church.

Thus, Rev. and Dear Sir, we are brought again to our principle of perpetual Liturgical Conformity. This principle has been cherished neither recently nor vaguely in my predilection for it, and has been used with no hesitating, ambiguous, or fluctuating application. From the commencement of my episcopate I placed it with God's blessing distinctly before my clerical brethren, as you may see in a charge to the Clergy of Killaloe in 1822, which I caused to be distributed the following year to the Clergy of Down and Connor: and among the latest acts of my official function has been the maintenance of the same principle in charges delivered to the Clergy of Down and Connor and of Dromore in 1842 and 1843, with which I presume you to be acquainted. In the interval special occasions have occurred for impressing upon individual clergymen the same principle in its application to particular duties. On my first connection, above twenty years ago, with the parish, in which I have since resided, my opinion was asked about introducing the reading of the then unaccustomed Prayer for the Church Militant, when there was no communion, and in consequence of my statement of the law it has been read continually in that church, thenceforth to the present day. About and after that time, instructions were sought by many of the Clergy

concerning the mode of administering holy baptism: my answer was a reference to the directions of the Church; and publick baptism, with its liturgical adjuncts, from having been previously disused, and, as some may have supposed, obsolete, has been re-established and has maintained its position in many, if not all, of our congregations. On a particular occasion a complaint was laid before me, that in a certain church of the diocese the holy communion was delivered not severally to each communicant: and I interposed the Church's direction and claim upon the clergyman for a more legitimate ministration. To a question from a clergyman, or rather from several, who felt the inconvenience of changing and resuming their dress during divine service, and who therefore inquired whether they might preach in their surplices, my answer was that they might, for on investigation the surplice appeared to me the prescribed habit of the Church. Later inquiries have been made of me concerning psalmody, and its proper periods, and the use of a prayer in the pulpit before the Sermon: and my answer has been given, to the best of my judgment, on the same principle of a reference to the mind and law of the Church, upon these, as upon other occasions, when parties have resorted to me for the resolution of their doubts, and for the appeasing of diversity.

What I thus indicate as the fit course for others, it is by God's help my wish and endeavour to follow in my own practice: and one instance in particular, of my having remodelled my conduct accordingly, may have fallen, Rev. and Dear Sir, under your observation. When I first became a Bishop, it was my general practice at Confirmations, to "lay my hand severally on the head" of every candidate, and to pronounce over every one the prescribed form of words in the singular number. This I always did when the number fell within a convenient limit. But in cases of a large number being to be confirmed, I indulged myself so far as to officiate upon two candidates together. After a time however I was dissatisfied with what I judged to be irregular: and for some years past I have "laid my hand upon the head," and invoked God's "heavenly grace" in behalf, "of every one severally." If there be any persons, as I have reason to think there are, who suppose, that my example in this Office of the Church is at variance with my admonitions to my Clergy, they will be set right by the few words, which for that purpose I have made bold to introduce upon this occasion.

My sentiments have been now sufficiently unfolded. Apart from all temporary agitation, I am solicitous to promote a great permanent good.

The absence of Uniformity in our publick celebration of divine worship, I deplore, and have long deplored, as a grievous bane and stigma of the Church. To contribute whatever by God's blessing I may be able towards the mitigation of the evil, especially among the Clergy and People of my own diocese, I hold to be my duty in the office which has been committed to me in God's Church: and in the earnest hope, that my humble attempt may be not altogether unfruitful, I pray, and I intreat you to pray, for his blessing upon it, so far as it shall be calculated to promote his honour, and be found agreeable to his word and will.

R. D. C. and D.

II.

LITURGICAL HARMONY:

ITS OBLIGATIONS, MEANS, AND SECURITY AGAINST ERROR;

WHETHER POPISH OR PURITANICAL.

IN A

CHARGE TO CANDIDATES FOR HOLY ORDERS.

"And if a man also strive for masteries, yet is he not crowned, except he strive LAWFULLY." 2 Tim. ii. 5.

"Of LAW there can be no less acknowledged than that her seat is the bosom of God; her voice the harmony of the world. All things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempt from her power: both angels, and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy." (HOOKER'S *Ecc. Polity*, B. I. at the end.)

Gentlemen and Brethren,

On occasions, like the present, of examination, with a view to the admission of candidates for the ministry to that holy order, to which they are respectively desirous of being admitted, it has been generally my practice, after their examination, to draw their attention to the engagement on which they are about to enter. And this has been done, sometimes by a written address, sometimes by interlocutory observations, with reference for the most part to the excellent offices which the Church has provided, for the ordaining of priests and deacons. These offices cannot be too strongly recommended to your most serious meditations, whether as an immediate preparation for the approaching solemnity, or a perpetual guide in all your future ministrations. I shall be content however with this transient commendation of the Ordination Forms, and shall make it my present business to direct your thoughts to certain other portions of our Book of Common Prayer, which are apt, I think, not to be examined with that care to which they are intitled, but which do in reality contain much valuable matter; matter especially important for the use of those, who are

about to engage, or are already engaged, in the Church's ministry.

The particulars, of which I speak, are those preliminary or prefatory statements, which stand before our provisions for divine service, and comprise indeed the views by which those provisions have been and are regulated. They are, as specified in the Table of Contents of the Common Prayer Book, "The Acts for the Uniformity of Common Prayer; The Preface; Concerning the Service of the Church; and Concerning Ceremonies, why some be abolished, and some retained." In this order they stand in the Book, but the order is not chronological. The two Acts for "the Uniformity of Common Prayer and Service in the Church, and the Administration of the Sacraments," were passed respectively in the 1st year of Queen Elizabeth, and in the 14th of King Charles the Second, being the years of our Lord 1559 and 1662. "The Preface," being the Preface to the Book of Common Prayer, as revised, and altered, and added to, and finally enacted, after the King's Restoration, is of the same date as the Act of Parliament then passed, namely, 1662. The two succeeding Articles, "Concerning the Service of the Church," and "Concerning Ceremonies," are of an earlier date, having been continued from Q. Elizabeth's Book, whither indeed they had

been transferred from the two Books of King Edward the Sixth: in all of which they formed and were called "The Preface:" though that name being afterwards given to the preliminary notice or introduction to the revised Book in 1662, the articles, which had been so denominated in 1559, in Q. Elizabeth's Book, then came to be designated by the titles, which I have cited from the actual Table of Contents. All these contents of our Book of Common Prayer have however in the present day the like convocational and parliamentary authority, being all incorporated in that Book as revised and adopted in 1662. But the difference between them in point of chronology is worthy of being remembered, as illustrative of their several observations, and calculated to assist us in better understanding and more fitly applying them: forasmuch as the earlier Preface, now called "Concerning the Service of the Church" and "Concerning Ceremonies," being originally written in K. Edward's reign and afterwards adopted early in Q. Elizabeth's, had special reference to the Romish corruptions; not however without regard to then modern innovators and objectors: whereas that, which is now called "The Preface," had more particular regard to puritanical objections; to those "vain attempts and impetuous assaults made against the Liturgy of the Church,"

"during the then late unhappy confusions," "by such men as were given to change."

In these authoritative compositions are contained certain principles, accompanied by certain injunctions, which well deserve the observance and obedience of the ministers of the Church, and to which I now beg your attention.

1. The first, which I shall specify, is, the importance and the rule of "Uniformity in publick prayers," as derived from the Acts made for that purpose, especially the Act of the 14th and 15th of K. Charles II., as passed in England, or of the 17th and 18th of that King, passed in Ireland to much the same effect: the importance, I say, of such uniformity, "in regard," as the Act states, "that nothing conduceth more to the settling of the peace of the nation, (which is desired of all good men,) nor to the honour of our religion, and the propagation thereof, than an universal agreement in the publick worship of Almighty God;" and the rule of such uniformity, forasmuch as the Act injoins, that "all and singular ministers . . . . shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the publick and common Prayer, in such order and form as is mentioned in the said Book annexed and joined to this present Act, and

intituled the Book of Common Prayer," and so forth.

This, which is the Statute law of the land, we as dutiful subjects are bound to obey. It is also specially the law of the Church: for her judgment, as delivered in her Canons, both English and Irish, is, that "That Form of Liturgy, or divine service, and no other, shall be used in any church of this realm, but that which is established by the law, and comprised in the Book of Common Prayer and Administration of the Sacraments."

And this law of the Realm and of the Church, we are by our personal obligations engaged to follow. You who are about to be admitted to the Holy Order of Deacons, before being admitted are required "by subscription to declare your consent" to the aforesaid canon, "and to every thing contained therein;" thereby pledging yourselves to use "the prescript form of divine service in the Book of Common Prayer, and none other." You who are about to be admitted to the Holy Order of Priests, having at your former ordination declared your consent, are now again required, before your admission, to subscribe the same declaration, and thus to repeat the same pledge. And at the time of your admission you will be required to promise conformity to the same rule of divine service: for then the Bishop will demand

of you, in the name of God and of his Church, and in the presence of the congregation of Christ there assembled, "Whether you will give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your cure and charge with all diligence to keep and observe the same?" And you will be called upon to answer, "I will so do, by the help of the Lord." I might dwell upon the like obligations to conformity, which are incurred by every clergyman upon every admission to a cure or a benefice. But, on the present occasion, a reference may be more appropriately made to the engagement which precedes and accompanies your ordination, as ministers of Christ and of his Church: I therefore solemnly warn and premonish you, that you will be admitted to your several orders in the Church upon the faith of your express stipulation, that you will "conform to the prescript Form of divine service in the Church's Book of Common Prayer, that and no other." The consequence of ministerial non-conformity I would moreover impress upon your minds: but I will express it in the words of an excellent ritualist, Archdeacon Sharp, who ob-

served near a century ago, "that, excepting a very few cases, or under some necessary limitations and reservations, we are bound to adhere to the law of the Church in the Rubrick literally, punctually, and perpetually: and that whosoever among the Clergy either adds to it, or diminishes from it, or useth any other rule instead of it, as he is in the eye of the law so far a non-conformist, so it behoves him to consider with himself, whether in point of conscience he be not a breaker of his word and trust, and an eluder of his engagements to the Church."

2. Whilst I thus remind you of an obligation which has been or will be incurred by you, (or rather I should say by us, for I hold myself fully as much bound by the obligation, as I hold any one of you: however whilst I thus remind you of the minister's duty of adhering to the prescript order of the Church,) in the ministration of her publick services, I would beg you to treasure up in your recollection the judgment which the Church delivers upon those, who take to themselves the liberty of setting up their own wills in opposition to her decrees. In one division of the original "Preface" to K. Edward's and Q. Elizabeth's Books, distinguished in our present Common Prayer Book by the title, "Of Ceremonies, why some be abolished and some retained," we are

informed of the discrimination exercised at the Reformation by publick authority, as for the rejection of some such ceremonies as had been used in the Church, so for the reservation of others, "as well for a decent order in the Church, (for the which they were at first devised,) as because they pertain to edification, whereunto all things, done in the Church, (as the Apostle teacheth,) ought to be referred."

Whereupon the judgment proceeds, "And although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. 'Let all things be done among you,' saith St. Paul, 'in a seemly and due order:' The appointment of which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorised thereunto." You see then here the sentence which the Church pronounces upon a wilful transgression or alteration of her ordinances by private unauthorised individuals. As by your previous undertaking you are bound to observe her ordinances, so by her declaration here you are admonished to regard a violation of them, as a breaking

of her discipline, and therein as "no small offence before God." The same principle is set forth and inforced in one of the 39 Articles, the 34th, to which on this occasion of your ordination you are required to testify your consent. The position is, "Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren." I would earnestly intreat you to ponder carefully, and to recollect continually, these decisions, under a solemn sense of your responsibility incurred at this season to God and his Church. And if at any time you be tempted, whether in compliance with the wishes, persuasions, or example of others, or, in a word, from the prospect of some imaginary good, to take your private judgment for a rule instead of the Church's ordinances, I would earnestly again intreat you to weigh well, whether you be at liberty to incur the evil consequences, of which the Church deliberately and authoritatively forewarns you, as results of your forfeiture of your ordination pledge.

3. I am supposing that the rules and orders of the Church are plain, as indeed they are in almost all cases of ministerial practice, and that your path of duty lies clear and straight before you. But the question naturally arises, what is a clergyman to do, where his duty is less accurately defined, and less easy therefore to be discerned and followed?

The possibility of the question was foreseen, and an answer has been anticipated, by the Church in the other division of the original Preface to her Common Prayer Book, that, namely, which is intituled, "Concerning the Service of the Church." "And forasmuch," she observes, "as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop." The duty of compliance with the Diocesan's judgment is

necessarily involved in this reference: for otherwise the reference would be idle and nugatory altogether; and the avowed object of the Church in directing it, for "the appeasing, that is, of all diversity, and for the resolution of all doubts," would be defeated. But compliance is moreover expressly bound upon you by your general promise at your several ordinations: for on your admission, first to deacons' and then to priests' orders, you plight your faith, that you "will, the Lord being your helper, reverently obey your Ordinary; following with a glad mind and will his godly admonitions, and submitting yourselves to his godly judgments."

Thus in all dubious and ambiguous, as well as in all clear and indisputable cases, the Church provides for Uniformity in her ministers' celebration of divine service. The provision is calculated to strengthen and comfort them in the conscientious discharge of their engagements, and to be a relief, a warrant, and a security on uncertain points, by exonerating them from the weight of a distressing decision; and by, not permitting them only or advising them, but bidding and directing them to cast the burden upon one, who is thereupon charged with the obligation, as he is invested with authority, to decide. Such references, honestly made and faithfully acted upon, would by

God's blessing be greatly conducive to the satisfying of scruples, the smoothing of difficulties, the avoiding of offences, the establishment and continuance of good order and harmony amongst brethren in a diocese, and so to the honour of Almighty God and the well-being of his Church. I would therefore advise and exhort, that in case of "any doubts which may arise in the use and practice" of the Book of Common Prayer, "for the appeasing of all such diversity and for the solution of all doubts, concerning the manner how to understand, do, and execute, the things contained therein;" you, or any one of you, who may "so doubt or diversly take any thing," do "alway resort to the Bishop" of your diocese, and be directed to your conclusion and ordered in it "by his discretion." Upon the grounds already stated, this appears to be required of you in dubious and disputed cases: I add as a corollary, that still more is acquiescence in your Diocesan's judgment imperative, in cases unambiguous and unquestionable, where his sentence is given for inforcing the plain and precise and positive rules of the Church.

4. The preliminary documents in our Book of Common Prayer may be moreover useful, as admonishing us concerning two classes of error, which heretofore interfered with the due celebra-

tion of divine worship, and from the danger of which we of this day are not exempt.

The original Preface "Concerning the Service of the Church" condemns the mediæval departure from the primæval usage of the Church, which was wont to give religious instruction "of a good purpose and for a great advancement in godliness," by means of the Holy Scriptures; of the Holy Scriptures read, not loosely and desultorily, but regularly and systematically, in the publick service. "The ancient fathers," she observes, "so ordered the matter, that all the whole Bible, or the greatest part thereof, should be read over once every year: intending thereby that the Clergy, and especially such as were ministers in the congregation, should (by often reading and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholsome doctrine, and to confute them that were adversaries to the Truth; and further that the people, (by daily hearing of holy Scripture read in the church,) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion." To the neglect of this ancient custom she attributes the ensuing ignorance of religious truth: and she endeavours to supply a remedy by re-instituting the practice of a daily reading of the Holy Scrip-

tures, so that the Old Testament, or the most part thereof, may be read once, and the New Testament, with a small exception, thrice, every year. This ordinance of the Church is still in being, and the argument for the use of it is still in force. We, the Clergy of the Church, are not so thoroughly instructed in God's word, but that, by the daily reading of it, we may be "stirred up to godliness" ourselves, and be better enabled to "exhort and confute" others. Our people cannot be regarded, as so well trained in the knowledge of God, and so much inflamed with the love of his true religion, as not to require "the daily hearing of holy Scripture read in the church." Among the many motives which might be alleged for observing the Church's rule of daily service, this is one: and if any of you be placed in a situation, where the use of such service is practicable, (for I do not say that it is always so,) this may operate as one inducement with you to the practice.

The same document speaks of "this godly and decent order of the ancient Fathers" having been moreover altered by "planting in uncertain stories and legends," with multitude of other impertinent admixtures; and of there being "left out" of the new Service Book "many things, whereof some are untrue, some uncertain, some vain and super-

stitious;" and of "nothing being ordained to be read, but the very pure word of God, the holy Scriptures, or that which is agreeable to the same." We may trust in God's goodness, that there is little peril of such a corrupt admixture being again introduced by authority into our Church services. Yet aware as we are of the high commendation, which in certain quarters has been of late bestowed on the Romish Breviary in comparison with our Book of Common Prayer; of the excessive veneration testified for the blessed Virgin; of the fondness which has betrayed itself for the devotees of celibacy and monastick institutions, and for the propagators of curious peculiarities in the middle ages; of the propensity to accredit and circulate legendary tales of saints, and to institute new commemorative services in their honour: it may be not altogether an unreasonable suggestion, which should caution you against the custom, that formerly prevailed, of mixing up for popular instruction human fables and fictions with divine truth.

Another and a kindred abuse which had polluted the Church, as noticed in the earlier Preface, was that of Ceremonies, superabundant in number, of nature most reprehensible. The Preface thus describes them. "Of such ceremonies, as be used in the Church, and have had their beginning

by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by undiscreet devotion, and such a zeal as was without knowledge: and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away and clean rejected." Thus the extravagant and intolerable multitude of ceremonies, and the darkness of many of them being such, "that they did more confound and obscure than declare and set forth Christ's benefits unto us," demanded their diminution: but the most weighty cause of the abolishment of certain of them was, "that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such, as sought more their own lucre than the glory of God, that the abuses could not well be taken away, the thing remaining still." Accordingly retaining only such as were edifying and inoffensive, the Church banished all others, so that her people might be "reduced to a most perfect and godly living, without error or superstition."

Specimens of these objectionable rites will occur

to you in the innumerable and reiterated gesticulations of the officiating priests, and the variety and continual changes of the sacerdotal vestments: in the exorcisms and chrisms used in holy baptism: in the reserving, carrying about, lifting up, and worshipping of the consecrated bread and wine in the holy communion: in the kissings of the pax, and the creepings to the cross: in the telling of beads: in the hallowing of bells: in the multitudinous bowings and crossings of the person: in the sprinklings of holy water: in the ringing of little hand bells, and the lighting of numerous candles, and the burning of incense during divine service: in the worshipping and adoration of images and reliques, as well as of saints: in the dressing of images and pictures: and in the superfluous and excessive decking of churches. If not altogether in exact form, yet in spirit, a disposition has appeared in recent times for reverting to some at least of these. On all such questions the Church should be our guide. Some of these ceremonial observances she has rejected as being repugnant to the word of God: some as obscuring God's glory: some as giving occasion for vanity and many superstitions. But in any case our obedience to her is due: and what she has repudiated you may be assured that you ought not to adopt.

5. Meanwhile there are other ceremonies which the Church has preserved, and which her ministers therefore cannot be justified in declining. In the Preface "Of Ceremonies," the subject is set forth to be "why some be abolished, and some retained." And accordingly whilst she pronounces, that for reasons there assigned some are "worthy to be cut away and clean rejected," she professes also that "other there be, which, although they have been devised by man, yet it is thought good to reserve them still, as well for a decent Order in the Church, (for the which they were first devised,) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred." In the course of the Preface she animadverts on some men, "so newfangled, that they would innovate all things, and so despise the old, that nothing can like them but what is new." And she gives reasons for her retaining and selecting these in the considerations, that "without some ceremonies it is not possible to keep any order or quiet discipline in the Church;" and that whereas "those be taken away which were most abused, and did burden men's consciences without any cause, so the other that remain are retained for a discipline and order, which upon just causes may be altered and changed."

Some of the remarks indeed in this document had reference rather to the 1st Book of K. Edward the 6th, wherein they first appeared, and wherein were retained several ceremonies which have been since omitted: such for example was the trine immersion of infants in baptism, first dipping the right side, second the left side, the third time dipping the face toward the font; the mixing of a little pure and clean water with the wine, for the celebration of the Lord's Supper; the offering of prayers for the dead: concerning which it may be transiently remarked, that, if there were no other reasons for our discontinuing them, though indeed strong independent reasons may be given for such discontinuance, especially with respect to praying for the dead; yet it would be a sufficient argument for our forbearance, that the Church has abolished and ceased to retain them. Meantime the continued preservation and repetition of the remarks shew, that the Church judges the remarks to be applicable to her service as it has been since altered; and they still supply us with principles and rules for our conduct, as to such ceremonies as are still in being.

In truth, both at that early period of the Reformation and during succeeding ages, the Church has been in conflict with her opponents, both as to her ceremonies more strictly so called, and as to

her form in general of divine worship. The last, and to us now the most momentous conflict, was that which occurred after the restoration of King Charles the Second, when, the use of the Liturgy having been during the late unhappy confusions illegally discontinued, those men, who under the late usurped powers had been active in rendering the people disaffected thereunto, namely, the presbyterian non-conformists, renewed their utmost endeavours to hinder its restitution. Thus divers pamphlets were published against the Book of Common Prayer: old objections were revived; new ones were added. And in fine the King was importuned, that the Book might be revised, and subjected to "such alterations and additions as should be thought requisite for the ease of tender consciences."

It was then that the revision of the Book was committed to some of the most learned Churchmen of the day, who with commendable moderation entered on an examination of the Book, and of the objections alleged against it. "Of the sundry alterations proposed they rejected all such, as were either of dangerous consequence, (as secretly striking at some established doctrine, or laudable practice, of the Church of England, or indeed of the whole Catholick Church of Christ;) or else of no consequence at all, but utterly frivo-

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lous and vain. But to such alterations as seemed to them in any degree requisite or expedient they willingly assented:" "their general aim being," as they affirmed, "to do that, which to their best understandings they conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and exciting of piety and devotion in the publick worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church."

The Book, having been thus prepared, was submitted to the consideration of the Convocations of both Provinces in England, and by them with great diligence examined and approved. It was then enacted to be part of the law of the land by the Act of Uniformity: and it was then laid before the publick with that "Preface," which has since stood immediately after the Act of Uniformity, and before the other earlier prefatory articles; and in the course of which the writers give an account of their proceedings, concluding with "a good hope, that what is there presented will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England." The Book was soon after adopted by both houses of convocation in Ireland, and made the subject of a legislative enactment there also.

This is the Book, to which we certify our assent and consent; to which we promise conformity; and which we are bound to follow without addition or diminution, upon the general principle on which I have already dwelt. But there is a particular consideration, arising out of the historical circumstances of the Book, which lays us under a particular obligation.

Objections had been raised against some of the Church's previous provisions: deviations from them had been sought and proposed. These were submitted to the examination of the Church's representatives, duly authorised to deliberate and decide upon them. Such alterations then, as appeared in any degree requisite or expedient, were admitted: others, which were either of dangerous consequence, or else of no consequence at all, but utterly frivolous and vain, were rejected. Whilst we are in duty bound to receive the former, the latter, if they should happen to be revived, and brought under our notice, and recommended for our adoption, we are no less bound in duty to reject: to reject them, not merely because they are at variance with the general order of the Church; but because, having been submitted, as we know, to special examination, they were marked with special disapprobation.

Thus, that I may briefly touch on a few exam-

ples, wherein the Church rejected proposed alterations, and adhered to her previous provisions, in the general service she maintained her usage of alternate reading, repetitions, and responses between the minister and people, as likewise of the Litany, instead of suffering them to be changed into a long continuous prayer; she persisted in her liturgical forms to the exclusion of all discretionary or extemporary effusions; she retained her religious observation of the season of Lent, her saints' days or holydays, her lessons from the Apocrypha, her surplice as the ministerial habit, (the only ministerial habit authorised by her or recognised,) and her expression of charitable hope for the departed, notwithstanding the attempt made by her opponents to abolish these provisions from her ritual: in her ministration of baptism, notwithstanding conflicting efforts to the contrary, she continued to require the suretiship of sponsors different from the parents of the children, and to prescribe the use of the sign of the cross on the forehead of the baptized, and to retain her form for receiving into the congregation children whom in cases of "great cause and necessity" she allowed to be "privately baptized;" and, notwithstanding speculative objections to the contrary, she continued to make distinct avowal of the doctrine, that every child, who is rightly baptized, is rege-

nerated by God's Holy Spirit; perpetually repeating that doctrine in other parts of her service, and never allowing any other regeneration distinct from the grace of baptism: and in her ministration of the holy communion, she prescribed and justified the posture of kneeling for the communicants; notwithstanding the plea of the objectors, that the minister should direct himself at all times towards the people, she persevered in ordering, that he should "turn" at certain times "towards the people," and at others "towards the Lord's holy table;" and notwithstanding the desire of the objectors, that, at the distribution to the communicants, the minister be not required to "deliver the bread and wine into every particular communicant's hand, and to repeat the words to each one in the singular number, but that it may suffice to speak them to divers jointly," the Church persisted in her previous order for a "several" delivery of the bread and wine, and the "several" repetition of the words, to "each communicant," marking at the same time by a small verbal alteration her own strong and deliberate sense of the fitness of the usage, to which the dissenters objected.

The alteration, to which I allude, is, as you are doubtless already apprized, a supplemental phrase in each of the Rubricks which direct what form of words is to accompany the delivery of the

sacramental elements: for whereas the former Book had directed, "When he delivereth the Bread," "And the minister that delivereth the cup," "shall say;" the direction was now rendered personally more precise, "And when he delivereth the bread *to any one*, he shall say," and again, "And the minister that delivereth the cup *to any one*, shall say." I add that he is to say the whole of the following sentence: for such is the Church's plain direction, and she allows no discretion for adhering to one part and altering the other.

I need not multiply examples of what occurred at the last review: for in these, which I have stated, you will see sufficiently exemplified the nature of the obligation which is imposed upon us by the Church's conduct with respect to those questions which were brought before her on that the last occasion of altering her Liturgy. You see specifick changes proposed on one side by those who were arrayed against her: on the other side you see her deliberately and authoritatively deciding against the proposed changes. It may be, that, in the discharge of your ministerial office, you may be tempted to adopt some or other of the changes now specified. If so, I would earnestly intreat you to reflect on what has now been said: and to consider, whether, should you be drawn into compliance with such temptation, you will

not incur the guilt, not only of violating your general pledge of duty, but of taking part with dissenters in opposition to the Church's formal judgment and decree; whether therefore it would not have been better for you not to undertake the office, for which you are now candidates in the ministry of the Church, than to be thus non-conformists and unfaithful in discharging it.

Gentlemen and Brethren, I shall detain you no longer. It has been my object to impress upon your minds your duty of maintaining uniformity in the Church's services: the character of a wilful transgression of her common order and discipline: your privilege and duty of referring questionable matters to your Diocesan: your duty lastly of rejecting whatever the Church has rejected and abolished, and of adhering to and practising whatever she has retained and prescribes.

The subject, on which I have now addressed you, having been taken up on limited ground, has been treated imperfectly; but enough perhaps has been said to awaken serious thoughts thereon, wherewith you may "commune in your own hearts and in your chamber." Deem me not your enemy if I have endeavoured to tell you the truth: rather deem of me as one of your best friends, for that I have sought to forewarn you of danger, and to assist you in avoiding it. Even at this late

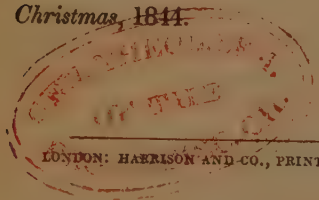
hour it were better for you not to engage in the office which you seek, unless you resolve sincerely, and labour diligently, with God's help to execute it with fidelity. But I hope better things: I trust, that what you solemnly promise you will intend honestly, and conscientiously perform. In that confidence I bid you God-speed: and now commend you to the blessing of our heavenly Father, under the sanctifying influence of his Holy Spirit, in his blessed Son, our only Lord and Saviour, Jesus Christ. Amen.

WHILST this little Book is passing through the Press, I am favoured with a copy of a Tract by the Dean of Down, intitled "THE CHURCHMAN'S DUTY." The object of it is to satisfy the minds of his parishioners as to the duty of a "faithful Son of the Church," in respect of "her authentick formulary and guide, the Book of Common Prayer." And, in pursuance of that object, he is pleased to cite "the explanation of the ordination vow of every minister of the Church," as "given with accuracy and fidelity" in extracts from his Diocesan's Charge in 1843.

To this Charge I have adverted in the second of the foregoing letters; and I earnestly intreat attention to the provisions made by the Church, and undertaken by her ministers, for liturgical conformity, as therein stated. If the reader of these letters is not possessed of the Charge itself, he may easily procure access to the most important parts of it by means of the Tract of my very reverend friend; to whom I gladly embrace the opportunity of hereby expressing my acknowledgments for his seasonable exertion "in defence of the Church's laws and constitution," as well as of "her doctrines and sacraments."

R. D. C. and D.

Christmas, ~~1844.~~



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